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227

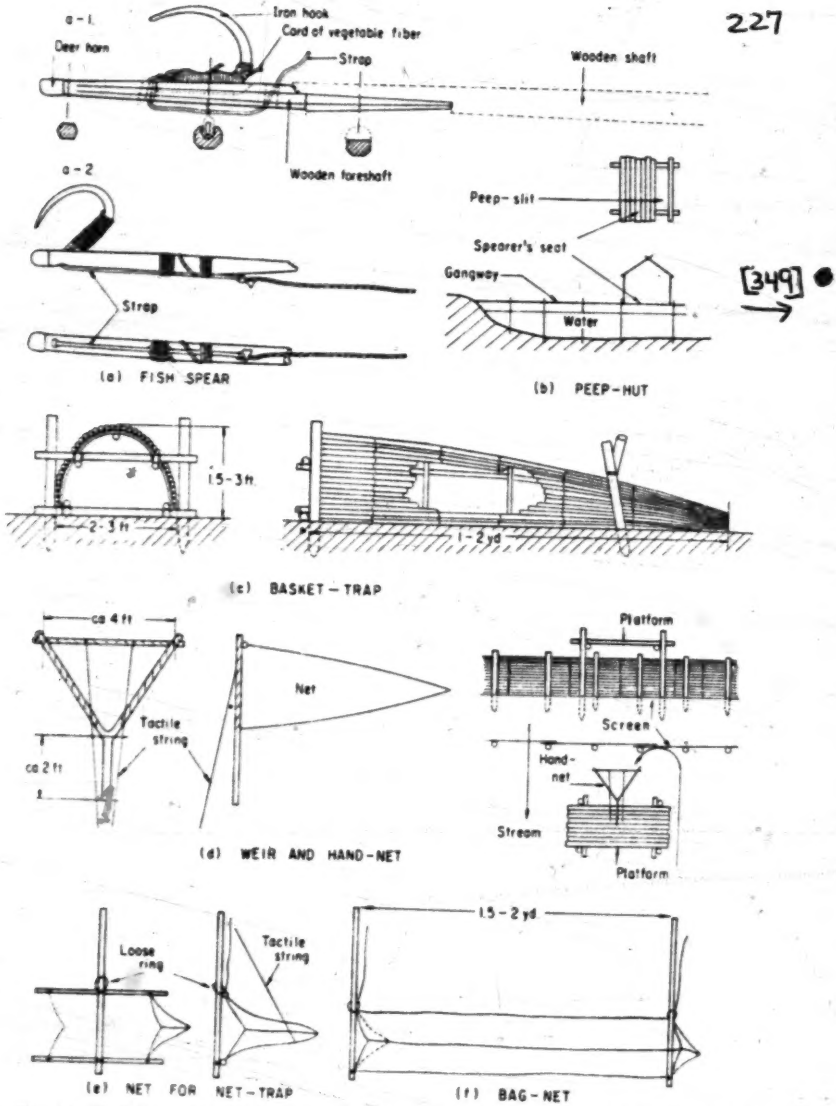

Fig. 2. Fishing gears. (a), 1-2, Tokyo University Anthropological Institute Collection. (b)-(f), reconstructed on the basis of the data from the Ainu informants.

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226 spearing, *shune marek*, as described later was in active use for the capture
227 of salmon coming together in spawning grounds. The use of the *marek* was,
[562] though not invariably, confined to men. Taboo was placed specifically on use by women at the named spawning grounds of dog salmon controlled by the male members of the local group. The *marek* was as important a fishing implement to men as the basket-trap, *urai*, was to women. What characterized the former as distinct from the latter was that with it any sort of fish could be captured: fresh-run brisk salmon still untinged for spawning, salmon ready to spawn or under spawning activities, or the fish in hiding in the daytime or in activity in the night. In the use of the spear skill played a greater part than with the *urai* and other kinds of fishing gear. It seems that as a result the amount of catch differed considerably with different persons. It is said that the catch in one night varied from 10–15 at the minimum to 40–50 at the very maximum. It was to supplement the catch with the *marek* by each family that the fish-trap, *urai*, was used.

226 The Torch.

227 The period from mid- or late November, when silvery salmon appeared
416 in the rivers, to the middle or end of December, when the fish had finished
[221] running, was the later salmon season. During this period the Ainu manipulated the *marek* by night with the aid of torch lights, *shune*. Torch-light spearing was more effective at and about the spawning areas where the sal-
[324] mon came together. The torch employed for the purpose was made of a
226 bundle of dried Miscanthus or of strips of dried birch bark. Among the Ainu
[501] on the lower course of the Tokapchi as well as those on the Azuma, the Mukawa and the Saru, torch-light fishing in a dugout was usually conducted by a team of three—the spearer, *naniun*, at the bow, the pole-operator, *umun*, at the stern, and the torch-holder, *shuneani*, standing between. When not going by dugout as on the upper Tokapchi and the Otopuke, the team would consist of the spearer and the torch-holder. The torch-holder and the pole-
[462] operator were by custom female, each team generally being formed by members of the same family.

226 The Peep-fishing Hut.

349 The peep-fishing hut, *worun chise*, was a simple construction erected on piles over the stream, linked with the bank by means of a gangway (Fig. 2,
[462] b It was used by a single male, who sat in it and speared with the *marek*.
[324] The walls and the roofing were of butter-bur leaves or other leafy twigs, and part of the floor was cut open for the fisherman to peep through. The hut was built over the run, *pet netoba*, about the spot where ascending fish were in the habit of halting, *chep kusushi*. The same hut was used for dog salmon and cherry salmon alike. Peep-fishing was well adapted to the habit of the

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fish in the run, so that it was less efficient during the daytime when they usually remained inactive. It was used towards evening when the fish began to stir and again towards daybreak when they ceased to move about. It was a method most effectively employed in the earlier phase of the run, i.e. the period before the spawning of dog salmon and cherry salmon, when they continued their ascent. When the spawning time arrived, its place was taken by the more efficient method of spearing in the spawning grounds. Each family set up one hut, which was used by one of its male members, usually the house-head. Each family usually owned its own *worun chise*, which they erected anew each year on the same site, unless there was any great change in the site or surroundings. In reality the hut was open to the danger of thaw in spring and its conditions were made precarious by floods which recurred annually. At least in Mukawa those groups located near the estuary built cone-shaped dark huts, *shimpui chise*, on the frozen river and speared dace, Hucho perryi and other fishes through a hole.

The Basket-trap.

The basket-trap, *urai* or *rauomap*, made of pliable twigs and semi-conical in shape, was, like the *marek*, one of the most familar fishing devices known to the Ainu (Fig. 2, c). It was in extensive and general use for a great variety of fishes including dog salmon, cherry salmon and dace. Pointed at one end and open at the other, the trap was attached to the bottom of a V-shaped wattle-work fences or leader made of piled stones narrowing in the direction of the downstream. It was sometimes set to catch fish running upstream. In this case an accessory made of twigs was attached inside the mouth of the device to prevent fish from turning back outside.

When the spawning season set in, there were great runs into the glens of the cherry salmon that had been waiting in the larger and main streams. In order to catch them the basket-trap was set mostly in the glens and at their mouths. The main spawning grounds of the dog salmon lay distributed in the main streams as distinguished by the Ainu along which their settlements were located. They set the trap in the shallower and more rapid streams divided by shoals (*pet arikehe*) to trap dog salmon as they came down circling about and between the spawning areas. It played an active part as the fish began to spawn. The implement was usually made, erected and used by each family at the hands of women, although in time of a spate male members might help in driving piles and other work. As far as the salmon was concerned, the womanly device, the *urai*, played a supplementary role to the manly device, the *marek*. Thus the smaller the catch with the *marek* by a family, the greater the number of the *urai* it used. In the same local group where some families owned none, others might have three or four, the